JĀTAKAMĀLĀ

(GARLAND OF BIRTH-STORIES),

TRANSLATED FROM THE ORIGINAL SANSKRIT

BY

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*Om! Veneration to all Buddhas and
Bodhisattvas!*

Introductory
Stanzas.

1. ¹ Grand and glorious, praised and charming, comprising excellent virtues and thereby auspicious are the wonderful exploits which the Muni performed in previous births. Them I will devoutly worship with the handful of flowers of my poem.
- 2—3. "By those praiseworthy deeds the way is taught that is leading to Buddhahood; they are the landmarks of that way. Further even the hard-hearted may be softened by them. The holy stories may also obtain a greater attractiveness." So I considered and for the benefit of men, by treating of the extraordinary facts of the Highest One in the world in a manner which is in accordance with the course of facts as recorded by Scripture and Tradition, I will attempt to find a favourable audience for my own genius.
4. Him, whose beautiful exercise of virtues, while acting for the sake of others, no one could imitate, though bent on self-interest; Him, the blaze of whose glory is characterized by the well-deserved name of the All-Knowing; Him the Incomparable together with the Law and the Congregation I venerate with bowed head.

¹ The cipher on the left denotes the number of the stanza. The prose parts of the original are indicated by the absence of the cipher.

I. THE STORY OF THE TIGRESS.

(vyâghrîjâtakam)

Even in former births the Lord showed His innate, disinterested and immense love towards all creatures and identified himself with all beings. For this reason we ought to have the utmost faith in Buddha, the Lord. This will be instanced by the following great performance of the Lord in a previous birth, which has been celebrated by my guru, a venerator of the Three Jewels, an authority because of his thorough study of virtues, and beloved to his own guru by virtue of his religious practices.¹

In the time that the Bodhisattva, who afterwards became our Lord, benefitted the world by manifold outpourings of his mercy: gifts, kind words, succour and similar blameless deeds of a wisdom-possessing mind, quite in accordance with the excessive engagements which he had bound himself to, he took his birth in a most eminent and mighty family of brahmans, distinguished by the purity of their conduct caused by their attachment to their (religious) obligations. Being purified by the jâtakarma and the other sacraments in due order, he grew up and in a short time, owing to the innate quickness of his understanding, the excellent aid in his studies, his eagerness for learning and his zeal, he obtained the mastership in the eighteen branches of science and in all the arts which were non incompatible with the custom of his family.

5. To the brahmans he became as venerable as Brahma; to the kshattriyas as venerable as a king; to the masses he appeared like the Thousand-eyed One²; to those who longed for knowledge he was a helpful father.

By the power of the exceedingly good fortune of his destiny (the consequence of merits formerly earned) a large store of wealth, distinction and fame fell to his share. But the Bodhisattva took no delight in such things. His thoughts had been purified by his constant study of the Law and he

¹) It does not appear from the wording of the original, whether the guru of Ārya Çūra, praised here, was still alive or not at the time when the Jâtakamālā was written.

²) viz. Çakra, the Indra or Lord of the Devas.

had become familiar with the idea of renouncing the world.

6. His former behaviour had wholly cleared his mind, he saw the many kinds of sin which beset (wordly) pleasures. So he shook off the householder's state, as if it were an illness, and retired to some plateau, which he adorned by his presence.
7. There both by his disattachment and by his wisdom-brightened tranquillity he confounded the world, which by attachment to bad business is disinclined to the calmness of the wise.
8. His calmness joined to his friendliness spread about, it seems, and filled the hearts of the ferocious animals so, that they ceased injuring one another and lived like ascetics.
9. By the pureness of his conduct, by his self-control, his equanimity and his compassion he was dear even to the people in the world, who were unacquainted with him, in the same way as people were dear to him.
10. As he wanted little, he did not know the art of hypocrisy, and he had abandoned the desire for gain, glory and pleasures. So he caused even the deities to be well-disposed and affectionate towards him.
11. On the other hand, those whose affection he had gained (in his former state) by his virtues, hearing of his ascetic life, left their families and their relations and went up to him as to Perfect Wisdom itself in order to become his disciples.
12. He taught his disciples, as best he could, good conduct (çîla), chastity, purification of the organs of sense, constant attentiveness, disattachment of the world, and the concentration of the mind to the meditation on love (maîtrî) and the rest. ¹

Most of his numerous disciples attained perfection, in consequence of his teaching by which this holy road to salvation was established and people were put on the excellent path of world-renunciation. Now, the doors of evils being shut, as it were, but the ways of happiness widely opened like the high roads, the Great-minded One (mahâtmâ) was one day rambling along the shrubby caverns of the mountain well adapted to the practising of meditation (yoga), in order to enjoy at his ease this existing order of things. Ajita, his disciple at that time, accompanied him.

¹ The four — or five — bhâvanâs or «meditative rites» are meant. See Rhys Davids, *Buddhism* p. 170; Kern, *Het. Buddhisme* I, 395.

13—15. Now, in a precipice underneath the mountain, he beheld a young tigress that could scarcely move from the place, her strength being exhausted by the labour of whelping. Her sunken eyes and her emaciated belly betokened her hunger, and she was regarding her own offspring as food. Thirsting for the milk of her udders, her whelps had come near her, trusting their mother and fearless, but she brawled at them, as if they were strange to her, with a prolonged harsh roaring.

16—17. On seeing her, the Bodhisattva, though composed of mind, was shaken with compassion by the suffering of his fellow-creature, as the lord of the mountains¹ is by an earthquake. It is a wonder, how the compassionate, be their constancy ever so evident in the greatest sufferings of their own, are touched by the grief, however small, of another!

And pity made him utter, agitation made him repeat to his pupil the following words, manifesting his excellent nature; "My dear, my dear,

18. "behold the worthlessness of the *samsāra*!² This animal seeks to feed on her own young ones. Hunger causes her to transgress love's law.

19. "Alas! Fie upon the ferocity of self-love, that makes a mother wish to make her meal with the bodies of her own offspring!

20. "Who may foster the foe, whose name is self-love, whose constraint is able to compel to actions like this?

"Go, then, quickly and look about for some means to appease her hunger, that she may not injure her young ones and herself. I too will endeavour to avert her from that rash act." The disciple promised to do so and went off in search of food. Yet the Bodhisattva had but used a pretext to turn him off. He considered thus:

21. "Why should I search after meat, got from the body of another, whilst the whole of my own body is available? Not only is the getting of the meat in itself a matter of chance, but I would also lose the opportunity of doing my duty.

"Further,

22—24. this body being brute, frail, pithless, ungrateful, always impure and a source of suffering, he is not wise who should

¹ Cp. *infra*, p. 10.

² *Samsāra*, the most common designation of the sequence of repeated existences, the whirlpool of life, to escape which *nirvāṇa* is sought after.

not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another: attachment to one's own pleasure and the absence of the power of helping. But I cannot have pleasure, whilst another grieves, and I *have* the power to help; why should I be indifferent? And if, while being able to succour, I were to show indifference even to the grief that is overwhelming a harmful being, I should feel, I suppose, as one who has done evil, the remorse of conscience which burns like shrubs caught by a great fire.

25. "Therefore, I shall kill my miserable body by casting it down into the precipice and with my corpse I shall preserve the tigress from killing her young ones and the young ones from dying by the teeth of their mother.

"Even more, by doing so

- 26—29. "I set an example for those who long for the good of the world; I excite the feeble; I rejoice those who understand the meaning of charity; I stimulate the virtuous; I cause disappointment to the great hosts of Māra, but gladness to those who love the Buddha-virtues; I confound the people who are absorbed in selfishness and subdued by egotism and lusts; I give a token of faith to the followers of the most excellent of roads,¹ but I make those astonish who use to sneer at deeds of charity; I clear the highway to Heaven in a manner pleasing the charitable among men; and finally that wish which I longed for "when may I do good to others even with the offering of my own limbs?", I shall accomplish it and so acquire ere long Complete Wisdom.

- 30—31. "Verily, as surely as this determination does not proceed from ambition, nor from passion for glory, nor is a means of gaining Heaven or royal dignity, as surely as I do not care even for supreme and everlasting bliss for myself, but for securing the benefit of others:² as surely may I gain by it the power of taking away and imparting for ever at the same time the world's sorrow and the world's happiness, just as the sun takes away darkness and imparts light.

¹) The excellent path, taught by the Buddhas, is meant. Here it is named yānavara, above it was styled sugati.

²) The original is here rather ambiguous, for we may also translate: «but for the attainment of the highest object».

32. "Whether I will be remembered, when virtue is seen to be practised, or made conspicuous, when the tale of my exploit is told; in every way may I constantly benefit the world and promote its happiness!"

33. After so making up his mind, delighted at the idea of destroying even his life for securing the benefit of others, to the amazement even of the calm minds of the deities — he gave up his body.

The sound of the Bodhisattva's body falling down stirred the curiosity and the anger of the tigress. She desisted from her disposition of making a slaughter of her whelps and cast her eyes all around. As soon as she perceived the lifeless body of the Bodhisattva, he rushed hastily upon it and commenced to devour it.

But his disciple, coming back without meat, as he had got none, not seeing his teacher, looked about for him. Then he beheld that young tigress feeding on the lifeless body of the Bodhisattva. And the admiration of the extraordinary greatness of the feat driving back his emotions of sorrow and pain, he may have given a fair utterance ¹ to his veneration for his teacher's fondness of virtue by this monologue:

34—37. "O, how merciful the Great-minded One was to people afflicted by distress! How indifferent He was to His own welfare! How He has brought to superiority the virtuous conduct of the pious, and dashed to pieces the splendid glory of their adversaries! How he has displayed, clinging to virtue, His heroic, fearless and immense love! How His body, which was already precious for its virtues, has now on a sudden turned into a vessel of the highest veneration! And although by His innate kindness He was as patient as Earth, how intolerant He was of the suffering of others! And how much my own roughness of mind does appear by the contrast of this splendid act of heroism of His! Verily, the creatures are not to be commiserated now, having got Him as a Protector, and Manmatha ², forsooth, is now sighing away, being disturbed and in dread of defeat.

¹) The text has *çobheta*, not *açobhata*, as might have been expected.

²) Manmatha, Kāma, Kandarpa and the other names of the god of sensual love and pleasure are common equivalents of Māra, the Satan of the Buddhists.

"In every way, veneration be to that illustrious Great Being (mahāsattva), of exuberant mercy, of boundless goodness, the refuge of all creatures, yea that Bodhisattva for the sake of the creatures." And he told the matter over to his fellow-disciples.

38. Then, showing by their countenance their admiration for his deed, his disciples and also the Gaudharvas, the Yakshas, the snakes and the chiefs of the Devas covered the ground that held the treasure of his bones, with a profusion of wreaths, clothes, jewel ornaments and sandal powder.

So, then, even in former births the Lord showed His innate, disinterested and immense love towards all creatures and identified Himself with all creatures. For this reason we ought to have the utmost faith in Buddha, the Lord. And this is to be propounded too. Faith in Buddha the Lord having arisen, the utmost delight must be produced; so our faith will have its sanctuary. Likewise we must listen with attention to the preaching of the Law, since it has been brought to us by means of hundreds of difficult hardships.¹ And in sermons on the subject of compassion, thus is to be said: "in this manner compassion, moving us to act for the benefit of others, is productive of exceedingly excellent nature."²

The story of the tigress, which does not appear in the Pāli Jātaka nor in the Cariyāpiṭaka, is alluded to in the Bodhisattvāvanāśāpalatā of Kshemendra 2, 108. There the Bodhisattva, on the occasion of a similar fact of self-denial and heroism in a later birth, says
 purā dṛṣṭvodayatām vyāghriṃ kshutkshāmāṃ potabha-
 kshāṇe

108. tadrakshāyai mayā dattaṃ ṇariram avicāriṇā.

Ḡibijanmani cāndhāya dattaṃ netrayugaṃ mayā

109. rakshitaṇṇa svadehena kapotaḥ ṇyenakād bhayāt.³

And in the 51th pallava the story is narrated at length, vs. 28—50. It differs in some points from ours. The Bodhisattva, who at that time was a brahman, named Satyavrata and was leading an ascetic life, though a youth, takes the determination of giving up his body to the tigress, on seeing her being with young, on the seventh day before her whelping, as he foresees that otherwise hunger and infirmity will put her into the necessity of devouring her whelps. No precipice is mentioned, nor a disciple, who witnessed the deed.

¹ dushkaraṇatasamudānitatvāt, cp. Divyāvadāna, p. 490, 14. foll.

² viz. as far as gathering merit, the consequence of good actions, improves our nature.

³ Cp. Kathāsarit. 7, 88 foll. and Tawney in his translation I, p. 45, with his note on p. 46.

II.

THE STORY OF THE KING OF THE ÇIBIS.

(Çibijâtakam)

The preaching of the excellent Law must be listened to with attention. By means of hundreds of difficult hardships the Lord has obtained this excellent Law for us. Here is another example.

In the time, when this our Lord was still a Bodhisattva, in consequence of his possessing a store of meritorious actions, collected by practising them from time immemorial, he once was a king of the Çibis. By his deference for the elders whom he was wont to honour from his very childhood, and by his attachment to good manners, he gained the affection of his subjects; owing to his natural quickness of intellect he enlarged his mind by learning many sciences; he was distinguished by energy, discretion, majesty and power and favoured by fortune. He ruled his subjects as if they were his own children.

1. The different sets of virtues, that accompany each member of the triad (of dharma, artha and kâma) gladly took their residence, it seems, with him all together; and yet they did not lose of their splendour in spite of the disturbance which might occur from their contrasts.
2. And felicity, that is like a deception to those who have attained a high rank by wrong means, like grievous calamity to the fool, like intoxicating liquor to the feeble-minded — to him it was true happiness, as is indicated by its name.
3. Noble-hearted, full of compassion and wealthy, this best of kings rejoiced at seeing the faces of the mendicants beaming with satisfaction and joy by the attainment of the wished for objects.

Now this king, in accordance with his propensity for charity, had caused alms-halls to be constructed, that were provided with every kind of utensils, goods and grains. In this way he poured out the rain of his gifts, not unlike a cloud of the kṛta yuga.¹ And he distributed them in such

¹) viz. the golden age of Hindu mythology.

a manner, as well became the loftiness of his mind, supplying the wants of each according to his desire, with deference and kindness and without delay; whereby he enhanced the benefit of his gifts. He bestowed food and drink on those who were in need of food and drink; likewise he dispensed couches, seats, dwellings, meals, perfumes, wreaths, silver, gold etc. to those who wanted them. Then, the fame of the king's sublime munificence spreading abroad, people who lived in different regions and parts of the world went to that country, with surprise and joy in their hearts.

4. The mendicants, when letting the whole world of men pass before their mind's eye, did not find in others an opportunity of putting forth their requests; to him it was that they went up in crowds with gladdened faces, quite as wild elephants go up to a great lake.

The king, on the other hand, when beholding them, whose minds were glad with the hope for gain, flocking together from all directions, though the outward appearance of that mendicant people in travelling dress was all but handsome, —

5. nevertheless he received them, as if they were friends come back from abroad, his eyes wide-opened with joy; he listened to their requests, as if good news were reported to him, and after giving, *his* contentment surpassed that of the recipients.
6. The voices of the beggars spread about the perfume of the fame of his munificence and so abated the pride of the other kings. In a similar way the scent of the juice that runs out of the temples of the scent-elephant in rut, being scattered by the wind, causes the bees to neglect the like fluid of the other elephants.¹

One day the king, making the tour of his alms-halls, noticed the very small number of supplicants staying there in consequence of the wants of the mendicant people being supplied. When he considered this, he was uneasy, because his habit of almsgiving could not well proceed.

7. The indigent, when coming to him, quenched their thirst

¹) In the original this simile is expressed by the rhetorical figure, called *çles ha*. The word *dāna* means both the «fluid» in question and «charity»; *mada* is an other word for that fluid, but it signifies also «pride»; *arthin* = «desirous of, begging» is said of the mendicants as well as of the bees.

[for the desired boons], not he his [thirst for giving], when meeting with them. His passion for charity was so great, that no requester by the extent of his request could outdo his determination of giving.

Then this thought arose within him: "O, very blessed are those most excellent among the pious, to whom the mendicant utter their desires with confidence and without restraint so as to ask even their limbs! But to me, as if they were terrified by harsh words of refusal, they show only boldness in requesting my wealth.

8. Now Earth, becoming aware of that exceedingly lofty thought, how her lord holding on to charity had stopped the very attachment to his own flesh, trembled as a wife would do, who loves her husband.

The surface of the earth being shaken, Sumeru, the lord of the mountains radiant with the shine of its manifold gems, began to waver. Çakra, the Lord of the Devas, inquiring into the cause of this wavering, understood that it was the sublime thought of that king which produced the shivering of Earth's surface; and as he was taken up with amazement, he entered into this reflection:

9. "How is this? Does this king bear his mind so high and feel so great a rejoicing at giving away in charity as to conceive the thought of girding his resolution to give with the strong determination of parting with his own limbs?

"Well, I will try him."

Now the king was sitting (on his throne, in his hall) in the midst of the assembly. The usual summons by proclamation had been given, inviting anybody who was in need of anything; stores of wealth: silver, gold, jewels, were being disclosed by the care of the treasurer; boxes, filled up with various kinds of clothes, were being uncovered; various excellent carriages, the yokes of which enclosed the necks of different well-trained beasts of draught, were being made to advance; and the mendicants were crowding in. Among them Çakra, the Lord of the Devas, having assumed the shape of an old and blind brahman, drew the attention of the king. On him the king fixed his kind and mild looks which were expressive of compassion and friendliness, and he seemed with them to go to his encounter and to

embrace him. The royal attendants requested him to say what he was wanting for, but he drew near the king and after uttering his blessing addressed him with these words:

10. "A blind, old man I have come hither from afar begging thy eye, o highest of kings. For the purpose of ruling the world's regular course one eye may be sufficient, o lotus-eyed monarch."

Though the Bodhisattva experienced an extreme delight at his heart's desire being realized, a doubt arose within him as to whether the brahman had really said so or, this thought being always present to his mind, himself had fancied so, and since he longed after hearing the very sweet words of the eye being asked, he thus spoke to the eye-asker:

11. "Who has instructed thee, illustrious brahman, to come here and to ask me one eye? No one, it is said, will easily part with his eye. Who is he, that thinks the contrary of me?"

Çakra, the Lord of the Devas in the disguise of a brahman, knowing the intention of the king, answered:

12. "It is Çakra. His statue, instructing me to ask thee thy eye, has caused me to come here. Now make real his opinion and my hope by giving me thy eye."

Hearing the name of Çakra, the king thought: "Surely, through divine power this brahman shall regain his eye-sight in this way", and he spoke in a voice, the clear sound of which manifested his joy:

13. "Brahman, I will fulfil thy wish which has prompted thee to come here. Thou desirest one eye from me, I will give thee both.

14. "After I have adorned thy face with a pair of bright lotuslike eyes, go thy way, putting the bystanders first into doubt as to thy identity, but soon amazing them by the knowledge of it, since they will have witnessed the fact."

The king's counsellors, understanding that he had decided to part with his eyes, were perplexed and agitated, and sadness afflicted their minds. They said to the king:

- 15—16. "We beg Your Majesty's pardon for observing that your great fondness of charity makes you overlook your being on the wrong track that leads to evil. Desist, desist from your purpose; do not give up your eye-sight! For the sake

of one twice-born man you must not disregard all of us. Do not burn with the fire of sorrow your subjects, to whom you have hitherto procured comfort and prosperity.

- 17—18. "Money, the source of opulence; brilliant gems; milch cows; carriages and trained beasts of draught; vigorous elephants of graceful beauty; dwellings fit for all seasons, resounding with the noise of the anklets,¹ and by their brightness surpassing the autumn-clouds: such are boons fit to be bestowed. Them give, not your eye-sight, o you who are the only eye of the world.

"Moreover, great king, you must but consider this:

19. "How can the eye of one person be put in the face of another? If, however, divine power may effect this, why, then, your eye is wanted for?

"Further, Majesty,

20. "Of what use is eye-sight to a poor man? That he might witness the abundance of others? Well then, give him money; do not commit an act of rashness!"

Then the king addressed his ministers in soft and conciliating terms:

21. "He who after promising to give makes up his mind to withhold his gift, such a one puts on again the bond of cupidity which he had cast off before.

22. "He who after promising to give, does not keep his promise, being driven from his resolution by avarice, is to be held for the worst of men.

23. "Who after strengthening the hope of the mendicants by engaging himself to give, pays them with harsh words of refusal, for him there is no expiation.

"And with respect to your asserting 'is divine power itself not sufficient to restore the eye-sight to that man?' you should be taught this.

24. "That different means are wanted to carry purposes into effect, is well-known, indeed. For this reason even Destiny, though a deity, needs some means or other.

"Therefore, you must not exert yourselves to obstruct my determination of accomplishing an extraordinary deed of charity."

¹ Not only the houses, therefore, are meant, but also the (female) attendance; in other terms, the epithet is indicative of the richness and magnificence of the habitations.

The ministers answered: "We have only ventured to observe to Your Majesty that you ought to give away goods and grains and jewels, not your eye; when saying this, we do not entice Your Majesty to wrong."

The king said:

25. "The very thing asked for must be given. A gift not wished for does not afford pleasure. Of what use is water to one carried off by the stream? For this reason, I shall give to this man the object he requests."

After this, the first minister who more than the others had got into the intimate confidence of the king, allowing himself through his sollicitude to overlook the respect due to the king, spoke thus: "Pray, do it not.

26. "How is this? You are holding an empire, which is vying with the riches of Cakra, to the attainment of which no one can aspire without a large amount of penance and meditation, and through the possession of which numerous sacrifices may pave the way to glory and heaven; and you do not care for it! and you are willing to give away both of your eyes! Where on earth has there been seen such a way of proceeding?

27. "By your sacrifices you have gained a place among the celestial gods, your fame is shining far and wide, your feet reflect the splendour of the head-ornaments of the kings (your vassals) — what then is it that you long for to give up your eye-sight?"

But the king answered that minister in a gentle tone:

28. "It is not the realm of the whole earth, which I am striving for in this manner, nor is it heaven, nor final extinction, nor glory, but with the intention of becoming a Saviour of the World I now provide that this man's labour of asking be not fruitless."

Then the king ordered one eye of his, the lovely brightness of which appeared like a petal of a blue lotus, to be extirpated after the precepts of the physicians gradually and intact, and with the greatest gladness he made it handed over to the beggar, who asked it. Now Cakra, the Lord of the Devas, by the power of magic produced an illusion of such a kind that the king and his bystanders saw that eye filling up the eye-hole of the old brahman. When the king

beheld the eye-asker in the possession of one unclosed eye, his heart expanded with the utmost delight, and he presented him with the other eye too.

29. The eyes being given away, the king's visage looked like a lotus-pond without lotuses, yet it bore the expression of satisfaction, not shared however by the citizens. On the other hand, the brahman was seen with sound eyes.

30. In the inner apartments of the palace as well as in the town, everywhere tears of sorrow moistened the ground. But Çakra was transported with admiration and satisfaction, seeing the king's unshaken intention of attaining Supreme Wisdom (*sambodhi*).

And in this state of mind he entered into this reflexion :

31. "What a constancy! What a goodness and a longing for the good of the creatures! Though I witnessed the fact, I can scarcely believe it.

"It is not right, then, that this person of marvellous goodness should endure this great hardship for a long time. I will try to render him his eye-sight by showing him the way for it."

Afterwards, when time had healed the wounds caused by the operation, and lessened and almost vanished the sorrow of the inhabitants of the palace, the town and the country, it happened one day that the king, desirous of solitary retirement, was sitting with crossed legs (in the attitude of meditation) in his garden on the border of a pond of lotuses. That spot was beset by fair and fine trees, bent down by the weight of their flowers; swarms of bees were humming; a gentle, fresh and odoriferous wind was breathing agreeably. Suddenly Çakra, the Lord of the Devas, presented himself before the king. Being asked who he was, he answered:

32a. "I, am Çakra, the Lord of the Devas, I have come up to you."

Thereupon the king welcomed him and said that he waited for his orders. After being so complimented, he again addressed the king:

32b. "Choose some boon, holy prince (*rājarshi*); say on what do you desire?"

Now the king who was ever wont to give and was not in the habit of treading the way of miserable begging, answered so as to express his astonishment and his haughtiness.

33—34. "Great is my wealth, Çakra, my army is large and strong; my blindness, however, makes death welcome to me. It is impossible for me, after supplying the wants of the mendicants, to see their faces brightened by gladness and joy; for this reason, o Indra, I love death now."

Çakra said: "Away with that resolution! Such events as have befallen you are not met with but by excellent persons. But this you must tell me:

35. "It is the mendicants who have caused you to come in this miserable condition; how is it that your mind is occupied with them even now? Say on! do not hide the truth from me in order that you may forthwith get rid of your misfortune."

The king replied: "Why do you insist upon my boasting myself? Hear, however, Lord of the Devas.

36. "As surely as the supplicatory language of begging people now as well as before is as pleasing to my ears as the sound of benedictions, as surely may one eye appear to me!"

No sooner had the king pronounced these words than by the power of his firm veracity and his excellent store of meritorious actions one eye appeared to him, resembling a piece of a lotus petal, encompassing a pupil like sapphire. Rejoiced at this miraculous appearance of his eye, the king again spoke to Çakra:

37. "And as surely as after giving away both eyes to him who asked me one, my mind knew no other feeling but the utmost delight, as surely may I obtain also the other eye!"

The king had hardly finished, when there appeared to him another eye, the rival as it were of the first one.

38—40. Upon this the earth was shaken with its mountains; the ocean flowed over its borders; the drums of the celestials spontaneously uttered deep-toned and pleasing sounds; the sky in all directions looked placid and lovely; the sun shone with pure brightness as it does in autumn¹; a great number

¹ It was spring, when the miracle happened, as is to be inferred from the flowers being mentioned above.

of various flowers, tinged by the sandal powder which was whirling around, fell down from heaven; the celestials, including apsarasas and gaṇās came to the spot, their eyes wide opened with amazement; there blew an agreeable wind of extreme loveliness; gladness expanded in the minds of the creatures.

- 41—43. From all parts there were heard voices of praise, uttered by crowds of beings endowed with great magic power. Taken up with joy and admiration, they glorified the great exploit of the king in such exclamations: "Oh, what a loveliness! what a mercy! see the purity of his heart, how great it is! oh, how little he cares for his own pleasures! Hail to thee, renowned one for thy constancy and valour! The world of creatures has recovered their protector in thee, forsooth, as the lustre of thy eye-lotuses has again expanded! Surely, the stores of merit are solid treasures! After a long time Righteousness has obtained an intense victory, indeed!"

Then Çakra applauded him "very well, very well!" and spoke again:

- 44—45. "Your intention was not hidden from me, pure-hearted king; in this very conviction, then, I have rendered you these eyes of yours. And through them you will have the unencumbered power of seeing in all directions over one hundred of yojanas, even though mountains were to obstruct the sight."

Having said so, Çakra disappeared on the very spot.

Then the Bodhisattva, followed by his officials,¹ whose wide-opened and scarcely winking eyes indicated the astonishment that filled their minds, went up in procession to his excellent capital. That town exhibited a festival attire, being adorned with hoisted flags and manifold banners, the citizens looking on and the brahmans praising the monarch with hails and benedictions. When he had seated himself in his audience-hall, in the midst of a great crowd, made

¹ The sudden appearance of these officials and ministers is somewhat strange here. The pāli Jātaka may account for it. «At the same time, it is said there (IV, p. 411, line 1 and 2 of Fausböll's ed.), that [the eyes] reappeared, the whole attendance of the king (sabbā rājaparisā) was present by the power of Sakka.»

up of the ministers in the first place, of brahmans and elders, townsmen and countrymen, all of whom had come to express their respectful congratulations; he preached the Law to them, taking for his text the account of his own experience.

- 46—48. "Who in the world, then, should be slow in seeking to do good to the mendicants with his wealth, who has beholden how I have gained these eyes of mine, endowed with divine power, in consequence of my merit of charity? In the circumference of one hundred of yojanas I see every thing though hidden by many mountains as distinctly as if it were near. What means for attaining bliss is superior to charity, accompanied by commiseration with others and modesty? since I by giving away my human eye-sight have got already in this world a superhuman and divine vision.
49. "Understanding this, Çibis, make your riches fruitful by gifts and by spending. ¹ This is the path which is leading to glory and future happiness both in this world and in the next.
50. "Wealth is a contemptible thing, because it is pithless; yet it has one virtue, that it can be given away by him who aims at the welfare of the creatures; for if given away, it becomes a treasure (*nidhāna*), otherwise its ultimate object is only death (*nidhāna*)."

So, then, by means of hundreds of difficult hardships the Lord has obtained this excellent Law for us; for this reason its preaching is to be heard with attention. This story is also to be told on account of the highmindedness of the Tathāgata, just as the foregoing. ² Likewise when discoursing about compassion, and when demonstrating the

¹ The purport of this royal precept may be illustrated by the corresponding parts of the narrative in the *pāli* Jātaka. The precept is there given twice, in prose and in verse, see Fausbøll's Jātaka IV, p. 411, 22 and 412, 7. In the prose version the king orders a proclamation to be made by beat of drum, enjoining his subjects: *adatvā mā bhuñjitthā*. In the verse it is said *Sivayo detha dānāni bhuñjatha | datvā ca bhutvā ca yathānubhāvam | aninditā saggam upetha tthānam*. The king praises charity and blames avarice; wealth is fit, he says, to the purpose of practising almsgiving in the first place and of being spent secondly, but never to be laid up as a treasure.

²) viz. the story of the tigress.

5c Volgr. VIII.

result of meritorious actions appearing already in this world: "in this manner the merits, gathered by good actions, show already here (in this world) something like the blossom of their power, the charming flowers of increasing glory."

The Çibijātaka is n^o. 499 of the pāli Jātaka, where it is told at full length and except some trifling discrepancies nearly in the like manner. But Çūra avoided the hideous particulars of the operation dwelt upon in the holy text of the Southern Buddhists, nor does he name the physician, who in the Jātaka is called Sivaka. There is a close correspondance between a great deal of his stanzas and those of the Scripture. Cp. his 10—12 with 1—3 of the Jāt.; his 13—14 with Jāt. 5—6; his 16—18 with Jāt. 7—9; his 21 and 22 with Jāt. 10 and 11; his 25 with Jāt. 12; his 26 and 27 with Jāt. 13; his 28 with Jāt. 14. His stanza 32 is nearly the same as Jāt. 20; his 33 nearly the same as Jāt. 21. Cp. also Çūra's st. 36 with Jāt. 23, st. 37 with Jāt. 24—25 and st. 44—49 with Jāt. 26—31.

The Cariyāpitaka relates the gift of the eyes in 16 stanzas, which make up the n^o 8 of the dānapāramitā. This redaction which is different from that of the pāli Jātaka, is confined to the narrative of the gift; neither its result nor its reward are dealt with in these scripture verses. But the doctor Siwaka appears in it and also the name of the capital, Ariṭṭha [= skrt Arishṭa].

In the list of the contents of the Avadānakalpalatā which Somendra added to that poem of his father Kshemendra, I do not find our avadāna, unless it will happen to be included in n^o 91, which deals with a king of the Çibis. But the edition which is being published in the Bibl. Indica is not yet so far advanced. For the rest, see above the quotation on page 7.

III.

THE STORY OF THE SMALL PORTION OF GRUEL.

(kulmāshapiṇḍijātaka)

Any gift that proceeds from faith of the heart and is bestowed on a worthy recipient produces a great result; there does not exist at all anything like a trifling gift of that nature, as will be taught by the following.

In the time, when our Lord was still a Bodhisattva, he was a king of Koçala. Though he displayed the royal virtues: energy, discretion, majesty and the rest in an exceedingly high degree, the brilliancy of one virtue, his great felicity, surpassed the others.

1. His virtues shone the more, as they were embellished by

his felicity; as the moon-beams do, when autumn exhibits their splendour.

2. Fortune, who dwelt with him, distributed her wrath and favour to the other kings in such a manner, that she abandoned his enemies, however mighty, but like an amorous woman cherished his vassals.

3. His righteousness, however, prevented his mind from doing ill; so he did not oppress at all his adversaries. On the other hand, his affection for his dependents was displayed in the same degree, as Fortune was disinclined to his foes.

Now one day this king recollected his last previous existence. In consequence of remembering this he felt utterly moved. He bestowed more than ever gifts in charity — the motive and essential cause of happiness — on çramanas and brahmanas, the wretched and the beggars; he fostered unceasingly his observance of good conduct (çīla); and he kept strictly the poshadha¹-restrictions on sabbathdays. Moreover, as he was eager after bringing his people into the way of salvation, he was in the habit of uttering in his audience-hall as well as in the inner apartments of his palace with a believing heart these two stanzas, full of import:

5. "Attending on Buddhas² by paying them honour, howsoever little, cannot produce a trifling fruit. So has been taught before only by words, now it may be seen. Look at the

¹ poshadha in buddhistic sanskrit = pāli uposatha, which is of course the same word as upavasatha in classic sanskrit. A fuller form uposhadha I have met with in the Avadānakalpalatā (6,76).

² The text has na Sugataparicaryā vidyate svalpikāpi, the parallel passage in the pāli Jātaka may serve as its commentary:

Na kir' atthi anomadassisu
pāricariyā Buddhesu appikā

It is evident, that in both redactions the Pratyekabuddhas are considered to belong to the general class of the Buddhas. Though they are different from the Supreme Buddhas (Samyaksambuddha), they are nevertheless also sugatas or buddhas. Cp. Spence Hardy Manual p. 37—39; Kern Het Buddhisme I, 294—296. In stanza 18 of this Jātaka the purport of these words of the king is rendered by kshīṇāsraveshu na kṛtam tanu nāma kimcit; therefore, kshīṇāsrava = pāli khīṇāsavo «who has extinguished his passions» is here synonymous with buddha. In a certain sense, then, all wandering monks, who are earnestly performing their duties as such, may be styled «buddhas», cp. f.i. Suttanipāta, Sammāparibbājanīyasutta vs. 12; in other terms, buddha is almost = muni.

great abundance of the fruit, produced by a small portion of saltless, dry, coarse, reddish brown gruel.

6. "This mighty army of mine with its various chariots and horses and its dark-blue masses of fierce elephants; the sovereignty of the whole earth; great wealth; Fortune's favour; my noble wife: behold the beauty of the store of fruit, produced by a small portion of coarse gruel."

Neither the worthiest among the brahmans nor the foremost among the townsmen, though tormented with curiosity, ventured to question the king what he meant by these two stanzas which he was in the habit of reciting every moment. Now by the king's incessant repeating them the queen also grew curious; and as she felt less embarrassment because of her intimacy, one day, the opportunity of entering into conversation upon this subject presenting itself, she put this question in full audience to him:

- 7—8. "Verily, at all times, my lord, you are reciting as if you were giving vent to the gladness which is within your heart. But my heart to me is troubled by curiosity at your speaking so. If, therefore, my person is allowed to hear it, say on why do you make this utterance, sir. Were it a secret, you would not proclaim it in this manner; therefore, it must be a matter of public knowledge that I am asking you about."

Then the king cast a mild look of gladness on his queen, and with a smile-blooming face he spoke:

- 8—9. "When hearing this utterance of mine without perceiving its cause, it is not only you, that are excited by curiosity, but also the whole of my officials, my town and my zenana are troubled and disturbed by the desire of knowing the meaning of it. Listen, then, what I am going to say.
10. "Just as one who awakes from sleep, I remember my existence, when I lived a servant in this very town. Although I was keeping good conduct (çīla), I earned a sorry livelihood by performing hired labour for people elevated only because of their wealth.
11. "So one day I was about to begin my service for hire, that abode of toil, contempt and sorrow, striving to support (my family) and fearing lest I should lack the means of sustenance myself; when I saw four çramanas with subdued

senses, accompanied as it were by the bliss of monkhood, going about for alms.

12. "After bowing to them with a mind softened by faith, I reverentially entertained them in my house with a meal of a small dish of gruel. Out of that germ has sprung this tree of greatness, that the glitterings of the crest-jewels of other kings are now reflected in the dust on my feet.

13. "While keeping my mind on this, I am reciting these stanzas, my queen, and for this reason I find satisfaction in doing meritorious actions and receiving holy persons."

Then the queen's face expanded with gladness and surprise. She raised her eyes respectfully to the king, saying: "Highly probable, indeed, it is that such a very great prosperity is the fruit produced by meritorious actions, since you, being conscious of owing your royalty to a meritorious action, are so caring for (gathering) merit. For this very reason you are disinclined to evil actions, disposed to protect your subjects rightly like a father, and seeking to earn plenty of merit.

14. "Shining with the illustrious glory of great charity, commanding the kings, your adversaries, who do wait for your orders, may you for a long time rule with righteousness the earth up to its wind-wrinkled ocean-border!

The king said: "Why were this not to be? my queen!

15. "In fact, I will endeavour to keep once more the path of happiness, the lovely signs of which I have noted. People will love giving, having heard the fruit of charity, and how should not I be liberal, having experienced this in myself?"

Now the king, tenderly looking on his queen, beheld her shining with almost divine splendour, and desiring to know the reason of that brightness, he said again:

16. "Like the crescent amidst the stars you shine in the midst of the women. Say, what deed have you done, my dear, having such a sweet result?"

She replied: "O yes, my lord, I too have got some remembrance of my life in my former birth." Now, as the king gently entreated her to tell it, she spoke:

17—18. "Like something experienced in my childhood I recollect that being a slave, after giving with devotion to a muni with

extinguished passions the remnants of one dish, I fell asleep there, as it were, and aroused from sleep here. By this wholesome action, my prince, I remember, it is that I have obtained you for my lord, sharing you with the earth. What you have said: "surely, no benefit given to holy persons who have extinguished their passions, can be a small one" — these very words were then spoken by that muni."

Then the king, perceiving that the assembly was occupied by feelings of piety and amazement and that the manifestation of the result of merit had roused in their minds a high esteem of meritorious actions, earnestly pressed on the audience something like this:

19. "How is it possible, then, that anybody should not devote himself to performing meritorious actions by practising charity and good conduct, after seeing this large and splendid result of a good action however small? No, that man is not even worth looking at, who inwrap in the darkness of avarice, should decline to make himself renowned for his gifts, though his wealth be sufficient for that purpose.
20. "If by abandoning in the right manner wealth, once necessarily to be left and of no use at all, any good quality may be acquired: who, then, knowing the charm of good qualities would follow in this matter the path of selfishness? Many virtues, forsooth, gladness and the rest, being accompanied by fame, are founded on charity.
21. "Almsgiving is a great treasure, indeed, a treasure which is always with us and is inaccessible to thieves and the rest.¹ Almsgiving cleans the heart from the dirt of the sins of selfishness and cupidity; it is an easy vehicle, by which to relieve the fatigue of the travel through the saṃsāra; it is our best and constant friend, that seeks to procure manifold and pleasing comfort for us.
22. "All is obtained by almsgiving, whatever may be wished for, whether it be abundance of riches or brilliant domination, or a residence in the city of the Devas or beauty of the body. Who, considering this matter so, should not practise almsgiving?
23. "Almsgiving, it is said, constitutes the worth of riches; it is also called the treasure of dominations, the grand

¹ That is: to fire, water, seizure from the part of the king. Cp. *infra* V, 8.

performance of piety. Even rags for dress given away by the simple minded, are a well bestowed gift."¹

The audience respectfully approved this persuasive discourse of the king and felt inclined to the exercise of charity and the like.

So any gift that proceeds from faith and is bestowed on a worthy recipient, produces a great result; there does not exist at all anything like a trifling gift of that nature. For this reason by giving with a faithful heart to the Congregation of the Holy² — that most excellent ground for cultivating meritorious actions — one may obtain the utmost gladness, considering thus: "such blessings and even greater than these may ere long occur to me too."

This jātaka is n° 415 of the pāli Jātaka, Fausbølls ed. III, p. 406—414. In the main points it is told there in the same way, but the composition and some particulars are different. It is added that both reached heaven after death. By comparing the stanzas of the pāli text with those of Ćūra it appears, that vs. 1 of the pāli Jāt. points to a well-nigh identical redaction of the North.-Buddh. sacred text, which underlies st. 4 of Ćūra; his st. 5 is of the same import as pāli 2. Cp. also his 6 with pāli 3, his 10—12 with pāli 4—7; his 14—18 correspond more or less to pāli 8—11. Pāli 3 has the term *ariyācaritaṃ* whereas Ćūra says *creyāḥpatham*. — Cp. also Divyavadāna VII, p. 88 of Cowell's ed. Not four mendicant monks, but one Pratyekabuddha is the person on whom the scanty meal is bestowed there.

Kathāsarit. 27, 79—105 tells a similar tale of a king of Koṣāla, named Dharmadatta and his queen Nāgaṇḍī. These prove to have been husband and wife also in the former birth. In this redaction of our story the person of the king is not identified with our Bodhisattva. In fact, that tale seems to have nothing to do with Buddhism at all. Their good action consists in giving away at a time of famine their own scanty food to a tired brahman who arrived at meal-time as a guest.

¹ The original text of this stanza is very skilfully wrought, being adorned with well-chosen homoeoteleuta ending in the syllables *ḍānam*, which by itself means 'gift, charity'.

² *āryasaṃghe*. I prefer to render the term *ārya* of Buddhistic writings by 'holy' or 'pious' rather than by 'noble' or 'gentleman'; the latter meaning, however, appears now and then, f. i. *infra* V, 11.

IV.

THE STORY OF THE HEAD OF A GUILD.

(çreshṭhijātaka)

The pious wish to exercise almsgiving without minding even perils, who, then, should not be charitable in a normal condition? This will be taught as follows.

In the time, when our Lord was still a Bodhisattva, he was a head of a guild. In consequence of the excessive favour of his destiny and owing to his own great activity he had acquired a large estate. His fairness and integrity in commercial transactions procured him the highest esteem with the people; he was born of an illustrious family; he had studied various branches of learning and art and by them purified his mind. These qualities and his noble virtues caused him to be honoured by the king. As he was always keeping the precept of almsgiving, he shared his opulence with the people.

1. The mendicants, rejoiced in their hearts, praised his name far and wide, so as to make spread abroad in every direction his high reputation of the utmost liberality.
2. With him, no one indigent was floating on the swing of doubt as to whether he were to give or not. Trusting in this renowned benefactor, the mendicants were bold enough to put forth freely their wants.
3. And he, for his part, did not keep his wealth from them, neither for his own pleasures nor striving to emulate others, nor overcome by avarice. It was impossible for him to see the suffering of any mendicant,¹ and for this reason he avoided saying "no" to them.

One day, at mealtime, when the Great Being had just bathed and anointed himself, and a complete dinner made up of various dishes of hard and soft food and the rest, dressed by skilled and excellent cooks and so prepared as to please by their colour, smell, taste, touch etc., was

¹ Instead of the corrupt reading of the mss. sa tvarthi⁰ I read sarvvārthi⁰. By the bye I remark that in stanza 2 °praṇayārthivargaḥ is an obvious misprint; it is to be written °praṇayorthi⁰. In stanza 4 praṇamā⁰ is likewise due to an error of the printer; read praçamā⁰.

served in, a mendicant came near his house. It was a Pratyekabuddha who by the fire of his knowledge had burned away all the fuel of innate evil passions and now desired to increase the merit of the Bodhisattva. He placed himself in the gate-way.

4. There he stood without apprehension, without agitation, looking firmly and quietly to no greater distance before him than the length of a yoke¹ in a quiet attitude, holding his lotus-white fingers clasped on his almsbowl.

Now Māra, the Wicked One, could not bear the Bodhisattva enjoying that bliss of almsgiving. In order to put an obstacle in his way, he created by magic between the Reverend and the threshold of the entrance-door a very deep hell, measuring several fathoms in width. It offered a dreadful sight, accompanied with awful sounds; tremulous flames were burning terribly within; it contained many hundreds of men in great agony.

In the mean while the Bodhisattva, seeing the Pratyekabuddha come in want of alms, said to his wife: "my dear, go yourself and give an abundant portion of food to the holy man." She said she would do so and went off with excellent hard and soft food, but beholding the hell near the gate-way, she suddenly turned on her heels, terror-struck and with bewildered looks. When her husband asked her, what was the matter, she could hardly tell it; the sudden fright had almost barred her throat. As the Bodhisattva however was uneasy at the thought that this holy man might turn back from his house without receiving his begged meal, he did not heed what she told him, but taking the excellent hard and soft food, he went himself desiring to fill with it the almsbowl of the Great-Minded One. When he arrived near the gate-way, he saw that most dreadful hell between. And whilst he considered what could be the meaning of this, Māra, the Wicked One, went out of the house-wall, and showing his divine and marvellous shape, he stood in the air, and as if he wished to do good

¹ See *Lalitavistara* p. 230 *infra*, Spence Hardy *Eastern Monachism*, p. 70 and Kern *Het Buddhisme II*, p. 68, especially note 2; the supposition put forward there is confirmed by our text.

to the Bodhisattva, he spoke: "Householder, this is the great hell, named Mahāraurava.

5. "Here is the abode—an abode, out of which it is difficult to escape— of those who allured by the praising voices of the beggars, are eager for giving because of a vicious passion for charity. In this hell they must stay for many thousands of years.
6. "Material prosperity (artha) is the principal cause of the world's regular striving after the triad of objects.¹ Who injures artha, does injure righteousness (dharma) too.² How is it possible, then, that the injurer of righteousness by destroying material prosperity, should not stay in hell?
7. "You have also sinned, being attached to charity and destroying your wealth, which is the root of dharma. Consequently this flame-tongued hell, that looks like the face of Narakāntaka³, has come to your encounter in order to devour you.
8. "Now then, refrain from giving, lest you immediately fall down and share the fate of those almsgivers, who are shrinking away from ache and are weeping in a miserable manner.
9. "The recipients, on the other hand, who have ceased from the bad custom of giving, obtain the rank of Devas. Therefore, desist from your passion for charity, which obstructs the way that leads to heaven, and do rather apply yourself to restraint."⁴

The Bodhisattva however knew him: "Surely, this is

¹ viz. the well-known trivarga, made up of dharma, artha and kama (sensual pleasure). Cp. jāt. II, stanza 1.

² The idea which underlies this assertion is often met with in brahmanical literature. If practising dharma is the same thing as performing the sacrifices to the deities, material prosperity may be justly styled the foundation-ground or substrate of dharma; for the right performance of sacrifices requires the possession of goods.

³ Narakāntaka is Viṣṇu, who is told to have vanquished in a battle and killed the demon Naraka, a brother to Rāhu and Namuci, being born from the same parents, Vipracitti and Simhikā. See Viṣṇu purāṇa IV, ch. 29, p. 581 of Wilson's translation.

⁴ The Evil One uses purposely ambiguous expressions. The worthy recipients of the gifts are indeed on the way that leads to salvation; and the «restraint» (samyama) he recommends, may imply the meaning of the self-restraint and wold-renunciation of the monks. The Bodhisattva in his well-turned answer takes care to keep the same ambiguous word (see stanza 15 samyamayishyatāpi).

an enterprise of the Evil One to thwart my almsgiving." And understanding so, he made, forsooth, a vigorous reply, yet in accordance with his firm attachment to virtue, without breaking modesty and kindness of words. He spoke thus to him:

10—12. "It is with respect to my welfare, that you have had the kindness to show me the right way ¹. It is, indeed, most becoming in divine beings to show by their actions their skill in feeling compassion with others. Nevertheless, it would be fit to take that path of quietude before sin have appeared or immediately after its first symptoms; for if a sickness have made progress ² by the fault of bad treatment, the desire for medical art will but tend to calamity. So this mania of mine, that makes me practise charity, has already spread, I fear, beyond the compass of medical cure, in as much as my mind will never shrink from almsgiving notwithstanding your well-wishing counsel.

13—14. "As for what you have said about unrighteousness arising from charity and wealth being the principal cause of righteousness, my weak human understanding cannot catch how wealth without charity can be called the path of virtue. Why, tell me, please, at what time is it that wealth does produce virtue? whether when laid up as a treasure, or when robbed violently by thieves, or when sunk away on the bottom of the sea, or when having become fuel to fire?

15—16. "Further you said: "the giver goes to hell and the receiver to the celestial abodes." Speaking so, however, you have increased my longing for works of charity, though endeavouring to restrain. Yea, may that word of yours be fulfilled and those who beg from me rise to heaven! For it is not a means of procuring my own happiness that I give in charity, but I do so in order to promote the welfare of the world."

¹ that is, the āryamārga, of course not «the noble path», as it is often translated, but either «the holy path» or «the path of the āryās, the worthy, the noble, the holy ones.»

² The reading prayāma, proposed by prof. Kern in the various readings of his edition, is undoubtedly right. Cp. p. 78, 2; 96, 23; 111, 16; 171, 15; 182, 3; 238, 11 of his edition. In all these passages prayāma has almost the same meaning as classic pramāṇa.

Then Māra, the Wicked One, once more addressed the Bodhisattva, speaking earnestly as though he were a well-meaning friend.

17. "Decide yourself, whether I have spoken for your good or idle talk and afterwards go as you desire. Either happy and respected, you shall remember me — or repenting."

The Bodhisattva said: "Sir, you must excuse me.

18. "I will fall of my own accord in this fiercely blazing hell headlong, a prey to the flames, that will lick at me, rather than at the due time of honouring the mendicants, who show me their affection by requesting from me, incur the guilt of neglecting them."

After so speaking the Bodhisattva, resting on the power of his destiny ¹ and knowing that almsgiving cannot at any rate entail evil, stepped forth across the hell without heeding his family and his attendance, who were eager to withhold him; his mind was not overcome by terror and his desire of giving was still increased.

19. Then, owing to the power of his merit, in the midst of the hell a lotus sprung up, not rooting in mud like other lotuses ². With its row of stamen-teeth ³ it seemed to laugh contemptuously at Māra.

And with the aid of the lotus, produced out of the large amount of his merit, the Bodhisattva having reached the Pratyekabuddha, filled his bowl with food, while his heart was expanding with gladness and joy.

20. The monk, in order to show his satisfaction, rose into the air. There he shone raining and flaming with as great a majesty as a cloud from which appear flashes of lightning.
21. Māra, on the other hand, seeing his design overturned, was in low spirits and lost accordingly his splendour. He dared no longer look in the face of the Bodhisattva, and soon he disappeared with his hell.

Why has this been taught? (For this purpose): in this manner the pious wish to exercise almsgiving without mind-

¹ Since destiny is the result of every one's works.

² In the original there is a pun, paṃkaja «originating in mud, born from mud» being a common word for «lotus.»

³ Instead of danti I read danta.

ding even peril; who, then, should not be charitable when in a normal condition? Further this too is to be inferred: the virtuous cannot be induced even by fear to tread on the wrong way.

This story corresponds to n° 40 of the pāli Jātaka (Fausböll, I, 231 foll.) which has been translated by Rhys Davids in the *Buddhist Birth Stories*, Vol. I. Though the main lines of the tale agree in both redactions, there is an essential difference between them. In the sacred pāli text Māra does not feign, his opposition is open and straight. He avows his creating the fiery hell in order to stop the B.'s almsgiving and also to destroy the life of that Pratyekabuddha, and the B. answers him: «let us see this day whether your power or mine is the greater.» Moreover, it is told there that the Praty. was to die, and why, if he should not obtain food at that time. The sacred pāli text has but one verse, corresponding with stanza 18 of Āura; if the text of the Northern sacred Jātaka — unknown as yet — has no more, Āura must have composed the other stanzas out of his own genius.

V.

THE STORY OF AVISHAHYA, THE HEAD OF A GUILD.

(Avishahyaçreshṭhijātaka)

The virtuous do not allow themselves to be deficient in the virtue of charity neither by respect of the loss of their fortune, nor by the prospect of riches, as will be instanced in the following.

In the time, when our Lord was yet a Bodhisattva, he was the head of a guild, born in an illustrious family and well-educated. Besides these qualities he possessed many other virtues: liberality, morals, learning, insight, humility etc. His affluent riches made him appear an other Kubera. He spent them by admitting every body as his guest and practising charity like an everlasting sacrifice (*sattrā*). In short, he was the best of almsgivers and lived for the good of mankind. On account of his being invincible by vices: selfishness and the rest, he was known under the name of Avishahya (that is «the Invincible One»).

1. The sight of the mendicants had the same effect upon him, as his upon the mendicants. On both sides it was a

principal cause of gladness, since it destroyed the uncertainty as to the attainment of the object wished for.¹

2. When requested to give, he was not capable of saying "no." His great compassion had left no room in his heart for attachment to wealth.
3. His joy rose to the highest pitch, when mendicants carried away the best things out of his house. For he knew those so called goods to be the source of violent and heavy calamities, and therefore to cause dissatisfaction in a short time and without any apparent reason.
4. As a rule, indeed, riches being joined with covetousness may be called caravans on the road towards wretchedness. With *him*, on the contrary, they conduced to the bliss of both others and himself; *his* goods appeared to be what is signified by their name.

So then, that Great Being bestowed large gifts on the mendicant people all about, and satisfied them wholly, giving to each according to his desire and without difficulty and adorning his bounty by paying a pious respect to the requesters. When Çakra, the Lord of the Devas, heard of his lofty munificence, he was transported with amazement; and wishing to try the firmness of his resolution, he caused the everyday provisions of money, grains, jewels, clothes to disappear day after day; "perhaps, so he thought, his apprehension at least of the loss of his goods may entice him to self-interest." Nevertheless, the Great Being remained intent on the virtue of charity.

5. As often as his goods disappeared, like water-drops hit upon by the sun-darts, as often he ordered them to be fetched again from his house, as if it were on fire, and continued his large gifts.

Çakra, the Lord of the Devas, understanding the Great Being to be as intently bent as ever on deeds of charity, although his riches went always on decreasing, his amazement

¹ I have rendered the compound *isṭāṛthasampatti* so as to suit at the same time both acceptions. On the side of the mendicants *artha*, «the object» wished for, may also mean «goods, property, wealth;» on the side of the king the ambiguousness is in *sampatti*. When analyzing *isṭāyā arthasampatteḥ* we get this translation: «the uncertainty] as to the longed for bliss, to be caused by his wealth.»

grew. Now he concealed in one night the whole of his wealth except a coil of rope and a sickle. When the Bodhisattva, as usually, awoke at daybreak, he nowhere saw his household goods, neither furniture and money, nor grains, nor clothes, nor even his attendance. His house looked quite empty, desolate and sad, as if it were plundered by *rākshasas*; in short, it offered an afflicting aspect. Then he began to reflect upon the matter, and searching about, he found nothing left but that coil of rope and that sickle. And he considered thus: "Perhaps somebody, not accustomed to begging, but wont to get his livelihood by his own energy, has showed in this manner a favour to my house. In this case, my goods are well spent. If however, in consequence of my ill-fate, some person whom my high rank has made envious, has caused them to run away without being of use to any one, it is a great pity.

6. "The fickleness of Fortune's friendship was known to me long before; but that the indigent have come to grief by it, on this account my heart aches.

7. "When coming to my empty house, how will they feel, my mendicants, who for a long time were accustomed to the enjoyment of my gifts and my hospitality? Are they not like thirsty people meeting with a dried-up pond?"

Nevertheless the Bodhisattva did not yield to the feeling of affliction and sadness, but kept the constancy of his mind, and though being in this condition he was not capable of asking others, not even his intimates, and applying to a practice in which he was unskilled. Moreover, as he experienced himself that it is hard to beg, his compassion with the begging people became still greater. Then that Noble-minded One, always having in view to welcome and entertain those who were begging their food, took that coil of rope and that sickle and went on to weed grass day after day. With the little money he earned by selling the grass, he attended to the wants of the mendicants.

But Çakra, the Lord of the Devas, on seeing his imperturbable calmness and his devotion to almsgiving, though he happened to be in extreme poverty, was filled not only with astonishment, but also with admiration. Showing his wonderful celestial body, he stood in the air and spoke to

the Great Being to dissuade him from giving: "Householder!
8—10. "Neither thieves have robbed thee of thy wealth, nor water, nor fire, nor princes. It is thy own largesses, that have brought thee into this condition, which alarms thy friends. For this reason I tell thee to thy own best: refrain thy passionate love of charity Though being as poor as thou art now, for aught thou dost not give, thou mayst recover thy former beautiful riches. By constant consuming of however little at once acquisitions are fading away; by gathering anthills become high. For him, who sees this, the only way of increasing his property is self-restraint."

The Bodhisattva however displayed his high-mindedness and his constant practice of charity, when he answered to Çakra in this manner:

11. "A gentleman (ārya), however distressed, will scarcely do anything ignoble (anārya), o thou Thousand-eyed One! Never be mine such wealth, o Çakra, to obtain which I should have to live a miser.
- 12—13. "Who that boasts of being of an honest family, would strike with the clear-sky thunderbolt of his refusal the wretched who by death-like begging desire to find a remedy to their misery? Is it possible, then, that such a one as I am, should accept any jewel or wealth or even the realm among the celestials, not to use it for the purpose of gladdening the faces of the beggars, grown pale by the pain of asking?
14. "Such receiving as would only tend to increase the vice of selfishness, not to strengthen the propensity of giving away, must be entirely abandoned by such like me; for it is a disguised calamity.
15. "Wealth is as fickle as a flash of lightning; it may come to every one; and it is the cause of many calamities; but almsgiving causes happiness. This being so, how may a gentleman cling to selfishness?
16. "Therefore, Çakra, thou hast shown me thy good nature, I thank thee also for thy commiseration and well-wishing words; yet my heart is too much accustomed to the gladness caused by deeds of charity. How, then, can it get the firmness of taking the wrong way?
17. "Do not, however, bend thy mind to anger on this account,

I pray thee! Indeed, it is impossible to assault the hostile fortress of my native character with small forces."

Çakra spoke: "Householder, what thou sayest is the line of conduct for a wealthy man, whose treasury and granary are full to the top, for whom manifold and abundant work is well-performed (by his servants), who has settled his days to come and has gained domination among men, but that conduct does not suit thy condition. See,

18—20. "Thou must, before all, through honest business either carried on by exerting thy own sagacity or by following the traditional line of trade of thy family, in as much as it be compatible with thy fame, gather riches outdoing sunlike the splendour of thy rivals; then on proper occasions display thy opulence to the people and rejoice by it thy relations and friends. Afterwards, having obtained due honour even from the side of the king and enjoying Fortune's favour, as if it were the embrace of a loving sweetheart, if then there may arise in thee the inclination for charity or worldly pleasures, nobody will blame thee. But one who strives for almsgiving with no other means than his sole love for charity, comes to calamity, acting like a bird that desires to rise in the air before his wings are grown.

21. "Therefore, thou must acquire wealth by practising restraint and pursuing humble scopes and meanwhile give up the longing for almsgiving. What can be the meanness in this after all, if thou dost not give possessing nothing?"

The Bodhisattva replied: "Pray, do not urge me.

22—23. "Even he who heeds his own interest more than the benefit of others, ought to give in charity, not caring for riches. For no such gladness is afforded to him by great opulence, as is caused by the satisfaction he enjoys by subduing covetousness through charitable deeds. Add to this that mere riches do not lead to heaven, but charity alone is sufficient to obtain a good reputation; further that riches are of no avail to subdue selfishness and the other vices. Who, then, should not observe charity?

24. "He however who in order to protect the creatures, surrounded by old age and death, desires to give away his very self in alms, moved by compassion; he whom the sufferings of others forbid to enjoy the relish of pleasures; say,

of what use will be to him the very great bliss, possessed by thee?

"Hear also this, Lord of the Devas.

25. "The duration of our life is as uncertain as the prosperity of our wealth. So reflecting, we should not mind riches, when getting a mendicant.

26. "If one carriage has beaten a track on the ground, a second goes by that track with some confidence, and so on. For this reason I will not spurn this first good road, nor prefer conducting my carriage on the wrong path.

27. "And should my substance once more grow into wealth, it shall to a certainty captivate the minds of the mendicants; and as yet, in this condition I shall give alms according to my means. May I never be careless in keeping my vow of charity, Çakra!"

On these words Çakra, the Lord of the Devas, being wholly propitiated, exclaimed with praise: "excellent, excellent," and looking at him with admiration and kindness, he spoke:

28—29. "(Other) people run after riches by every trade, be it low and rough and prejudicial to their reputation; when doing so, they do not mind danger, being attached to their own pleasures and deceived by their inconsiderateness. Thou, on the contrary, dost not mind the loss of thy wealth nor the deficiency of thy pleasures, nor my temptation; keeping thy mind firmly intent on promoting the welfare of others, thou hast manifested the greatness of thy excellent self!

30. "Ah! how thy heart shines with the lustre of exceeding loftiness and how it has wiped off entirely the darkness of selfish feelings, that even after the loss of thy wealth the hope for its recovering cannot spoil it by bringing about reduction of its charitableness!

31. "But since thou sufferest at the suffering of others and moved by compassion strivest for the good of the world, it is no wonder that I have not been able to shake thee from almsgiving. As little a mountain, bright with snow, is shaken by the wind.

32. "But it is in order to enhance thy fame by trial, that I have hidden that wealth of thine. No otherwise than by

trial can a gem, though beautiful, reach the great value of a renowned jewel.

33. "Well then, pour thy gifts down on the mendicants, satisfy them as a great rain-cloud fills the pools. By my favour thou shalt never experience the loss of thy wealth, and thou must forgive me my behaviour towards thee."

After praising him so, Çakra restored his large estate to him and obtained his pardon, then he disappeared on the very spot.

In this manner, then, the virtuous do not allow themselves to be deficient in the virtue of charity neither by respect of the loss of their fortune nor by the prospect of riches.

In the pâli Jātaka this story is the n^o 340. It is told of the setthi Visayha, not Avisayha, owing as it seems to the misinterpretation of the first pāda of the first scripture-verse dealing with it; that line should be read as follows: Adāsi dānāni pure 'visayha (see Fausb. Jātaka III, p. 130). Of the four pâli stanzas the first corresponds with stanza 9 of Çūra; the second is almost the same as stanza 11 of his, and Çūra's redaction makes it nearly evident that no is the true reading of the pâli text, not vo. The third has been paraphrased and embellished by Çūra in stanza 26, and the fourth in 27.

Though in the pâli redaction the course of the tale of Avishahya nearly agrees with ours, an important discrepancy is to be noticed. It is not for trial's sake that Sakka causes the furniture, goods, slaves of the merchant to disappear, but he acts so because he is apprehending the transcendent might and power to be gained by the merchant by his immense munificence and charity, lest this man should dethrone him and take in his place; accordingly, when hearing that this love for charity did not arise from the longing for Sakkahood nor Brahmahood, but is practised in order to obtain Allknowingness, he is forthwith appeased. The mode of thought here prevailing is rather ancient, to be sure. Çakra, afraid of human magic power earned by tapas, is a well-known figure in the mythology of India. In Çūra's redaction that old feature of the tale has been impaired. Yet it has not wholly disappeared. Its trace may be found in the passage, where Avishahya surmises that his wealth has been destroyed «by some person, whom my high rank has made envious» (*supra* p. 31, l. 5); cp. also stanza 24 at the end. In the seventh story we will meet again with the same motive, see *infra*, p. 48.

VI. THE STORY OF THE HARE.

(çaçajātaka)

Though when in the state of beasts, the great-minded display, it is known, their charity according to their power; who then, being a man, should not do so? This is taught by the following.

In some inhabited region of a forest there was a spot, frequented by ascetics. It was beset with thickets made up of lovely creepers, grasses and trees; abounding in flowers and fruits; adorned on its boundary with a river, the stream of which was as blue and as pure as lapis lazuli; its ground, covered with a carpet of tender grass, was soft on touching and handsome to look at. There the Bodhisattva lived a hare.

1. In consequence of his goodness, his splendid figure, his superior strength and his great vigour not suspected by the small animals nor fearing others, he behaved like the king of animals in that part of the forest.
2. Satisfying his wants with blades of grass, he bore the handsome appearance of an ascetic (muni). For the ascetic's skin he wore his own, his bark-garment was the hairs of his body.¹
3. As everything he did in thought, speech and action, was purified by his friendliness, the animals most given to wickedness were like his pupils and friends.²

But more especially he had caught the hearts of an otter, a jackal and an ape. They became his companions, attracted by the love and respect, which his eminent virtues inspired them. Like relations whose affection is founded on mutual relationship, like friends whose friendship is rooted in the affection and the esteem of each other, they passed time rejoicing together. Opposed to the nature of the brutes, they showed compassion to living beings, and their cupidity

¹ *More majorum* the dress of the spiritual pupil (brahmacārin) and also of the brahmanical ascetic consists of a bark-garment and a deerskin.

² The text is here corrupt. The mss. have *sukhāḥ*, first rejected afterwards adopted by the editor. Now prof. Kern has suggested in a letter to me to read *sakhāḥ*, and as I suppose this emendation to be right, I have translated accordingly.

being extinguished, they forgot to practise theft. By this behaviour and by their attending to good reputation without encroaching on (the precepts of) righteousness (dharma)¹, by their keen understanding and, owing to this, by the close observance of religious obligations in the manner as is approved by the pious, they roused even the surprise of the deities.

- 4—5. If out of the two lines of conduct: that which complies with pleasures and checks virtue and that which is in accordance with virtue and obstructs pleasures, a man applies himself to the virtuous side, he is already illustrious, how much more a being that has the shape of a beast! But among them, he who bore the figure of a hare and was their teacher, was so pious, he esteemed the practice of compassion for others so high, and his excellent native character was accompanied by such a set of virtues, that their renown reached even the world of the Devas.

One day at evening-time, the Great-minded-One was in the company of his friends who had come to him to hear him preach the Law and reverentially sat down at his feet. The moon, then being at a great distance from the sun, showed its orb almost full and resembling by its bright beauty a silver mirror without handle. When the Bodhisattva beheld it showing its disc not fully rounded on one side², and considered that it was the moon of the fourteenth of the bright half, that had risen, he said to his comrades:

6. "See! The moon by the beauty of its almost complete orb is announcing with a laughing face as it were the holyday of sabbath (poshadha) to the pious.

"Surely, to morrow it is the fifteenth. You must perform accordingly the religious duties which are prescribed for the sabbath, and not satisfy the want of sustaining your

¹ It would have been better, perhaps, I had translated "without encroaching on (the precepts of) the Law." The Law preached by the Buddhas is thought to have existed and to have been practised many thousands of kalpas before the preaching of the last Buddha. Cp. f. i. *supra* p. 3 and 19.

² Instead of *ishatpārçvāpavṛttabimbam*, the reading of the mss., I guess we should read *°āpakṛttabimbam*. In the evening before full-moon's day the disc of the moon is not completely round, presenting one side so as to seem a little curtailed.

body before honouring some guest at the time happening with excellent food obtained in a right manner. You must consider thus:

- 7—8. "Every union has separation at its end, of high rank the conclusion is dreary downfall; ¹ life is as fickle and frail as a flash of lightning. It is for this very reason you must be upon your guard against carelessness (in the fulfilling of your duties), and also endeavour to increase your merit by charity, which has good conduct (çīla) for its ornament. Meritorious actions, indeed, are the strongest support for the creatures who are moving round in the troublesome succession of births.
- 9—10. "That the moon by its lovely brightness outdoes the lustre of the host of stars, that the sun's splendour overpowers the (other) luminaries, is due to the exaltedness of the qualities produced by merit. It is also by the power of their merit that the mighty kings cause presumptuous high officials and princes to bear, like excellent horses, willingly and with abated pride the yoke of their command.
11. "But if they are devoid of merit, misfortune goes after them, be they ever stirring about on the road of political wisdom (nīti). ² For that unhappiness, being rebuffed by those who are their superiors by merit, hovers as if moved by wrath round the possessors of demerit.
12. "Leave then that path of demerit; suffering is underlying it and it is connected with dishonour. But merit is the illustrious source and instrument of happiness, keep then your mind intent on all opportunities of gathering it."
- The others after listening to his teaching, said amen and saluting him with respect circumambulated him from left to right, then they went off each to his dwelling. When his comrades were gone not far, the Great-Minded One entered upon this reflection:
- 13—15. "They are able to honour with some food or other the

¹ Cp. Divyāvadāna p. 27 and p. 100.

² The political wisdom, which aims at attaining worldly ends by worldly means, and makes morals subordinate to self-interest, is taught in such books as Kāmandaki's Nītiçāstra, Çukra's Nītisāra, in the Pancatantra and the Hitopadeça. It is considered sinful by Buddhistic lore. The Jātakamālā reproves it in several places, see f.i. IX, 40; XXIII, 51 foll.

guest that may happen to arrive, but *I* am here in a pitiful condition. It is in no way possible to present a guest with the very bitter blades of grass, cut off with my teeth. Alas! how helpless I am! My powerlessness ails me. Of what use is life to me, since a guest that ought to be a matter of joy to me, must so become a matter of sorrow!

"On what occasion, then, my worthless body which lacks the faculty of attending on a guest, may be given up so as to conduce to the profit of anybody?" When his reflection had come to that point, he recovered his keenness of thought. "Well!

16. "The property which will suit the purpose of honouring any guest is easy to be got, for it is in my power, it is irreproachable, it belongs to none but me, indeed, it is the property of my body.

"Why, then, should I be in trouble?

17. "Yes, I have found proper food for my guest; now, my heart, abandon thy grief and thy sadness. With this vile body of mine I will practise hospitality and satisfy the desire of the guest happening."

Having thus resolved, the Great Being felt an extreme delight as though he had obtained a very great gain, and remained there (in his dwelling, waiting for some guest).

18. Now, when that sublime reflection had presented itself to the Great Being's mind, the celestials manifested their propitiousness and their power.

- 19—21. Earth shook with her mountains, as if from joy, nor was her garment, the Ocean, quiet ¹; divine drums resounded in the sky; the regions of the horizon were ornamented with a placid sheen; all around clouds of a pleasant aspect, which were girded with lightnings and gave forth prolonged soft rattlings of thunder, strewed on him a shower of flowers falling close together, so as to spread the pollen through the air by their contact. The god of wind, too, showed him his esteem; blowing steadily he bore to him the fragrant flowerdust from various trees, as if he bestowed on him

¹ Read *babhūvānibhṛtā*⁰; short *a*, not agreeing with either metre or sense (cp. II, st. 38) is a misprint.

gauzy veils, bearing them up and so disarranging the figures interwoven in them.

As the deities, rejoiced and astonished, were praising all about the marvellous resolution of the Great Being, Çakra, the Lord of the Devas, became aware of it; and curiosity and surprise overtaking his mind, he was desirous of knowing the truth about his disposition. The next day, at noon-time, when the sun, ascending in the midst of the sky, darts his sharpest beams; when the horizon, clothed in a net of trembling rays of light and veiled with the outburst of radiant heat, does not suffer itself to be looked at; when shadows are contracting; when the interior of the woods resounds with the increased shrieks of the cicadae; when birds cease to show themselves and the vigour of travelling people is exhausted by heat and fatigue: in that time of the day, then, Çakra, the chief of the Devas, having assumed the figure of a brahman, lamented not far from the spot where the four animals were living. He wept and wailed aloud like one who has lost his way, and as one worn out from hunger and thirst, weariness and sorrow.

22. "Alone and astray, having lost my caravan, I am roaming through the deep forest, exhausted by hunger and lassitude. Help me, ye pious!

23. "Not knowing the right way nor the wrong, having lost my faculty of orientation, wandering at random, alone in this wilderness, I suffer from heat, from thirst, from fatigue. Who will rejoice me by friendly words of hospitality?"

The Great Beings, touched in their heart and alarmed by the sound of his piteous outcries for help, quickly went to that spot, and beholding him who offered the miserable appearance of a traveller gone astray, they approached him and in a respectful manner spoke to him these words of comfort:

24—25. "Be no more disturbed, thinking you are astray in the wilderness; with us you are quite as if you were with your own disciples. Therefore, grant us the favour of accepting to day our attendance, gentle sir; to morrow you may go your way according to your wish."

Then the otter, understanding from his silence that he accepted the invitation, went off hastily; joy and agitation quickened his paces. He came back with seven rohita-fishes, which he offered him saying:

26. "These seven fishes I found on the dry ground, where they were lying motionless as if asleep by lassitude; either they have been left there by fishermen who did forget them, or they have jumped upon the shore by fear. Feed on them, and stay here."

Then the jackal also brought to him such food as he was happening to have got at that time, and after bowing reverentially, he spoke with deference thus:

27. "Here are one lizard and a vessel of sour milk, left by somebody, traveller; grant me the benefit of your enjoying them, and take your abode in this forest this night, o you who are an abode of virtues!"

So speaking he handed them over to him with the utmost gladness of mind.

Then the monkey drew near. He brought ripe mango-fruits, and accordingly distinguished by their softness, their strong orange colour, as if they were dyed with red orpiment, their very red stalk-ends and their roundness; and performing the reverence of the anjali, he spoke:

28. "Ripe mangos, delicious water, shadow refreshing like the pleasure of good society, these things, o best of those who know the brahma, I have for you. Enjoy them and stay this night here."

Then the hare approached, and as soon as he had made his reverence he bade him to accept the offer of his own body. Thus he spoke, looking up to him with great regard.

29. "A hare, grown up in the forest, has no beans nor sesamum seeds nor grains of rice to offer, but prepare this body of mine with fire and having fed upon it stay this night over in this hermitage.

30. "On the holiday of a mendicant's arrival every one provides him with whatever of his goods may be a means of supplying his wants. But my wealth to me is limited to my sole body; take it, then, this whole of my possessions."

Çakra answered:

31. "How is it possible that anybody like me should kill

another living being? And how much less kill a being like you, who have shown friendship to me?"

The hare said: "Verily, this becomes well a brahman, inclined to compassion. Well then, you must grant me at least the favour of resting here in the very spot; in the mean while I think I will find in some way or other the means of showing *my* favour to you." Now Çakra, the Lord of the Devas, understanding his intention, created by magic a heap of charcoals burning without smoke; this mass had the colour of purified gold, very thin flames shot forth out of it, and a multitude of sparks were being scattered about. The hare who was looking around on all sides perceived that fire. On seeing it, he said rejoiced to Çakra: "I have found that means of showing you my favour. You then must fulfil the hope with which I give you this boon, and feed on my body. See, great brahman,

32. "It is my duty to give in charity, and my heart is inclined to do so and in a person like you I have met with a worthy guest; such an opportunity for giving cannot easily be obtained. Let then my boon not be useless, in as much as it depends on you."

So the Great Being persuaded him, and after showing him by his salutation his esteem, his respect and his hospitable mind,

33. then, with the utmost gladness, like one desirous of wealth on suddenly beholding a treasure, he threw himself in that blazing fire, as the supreme haṃsa¹ plunges into a pond with laughing lotuses

When the chief of the Devas saw this deed, he was affected by the highest admiration. Reassuming his own shape, he praised the Great Being with words equally agreeable to the mind and the ears and preceded by a shower of celestial flowers. Then with his delicate hands, whose rich lustre may be compared with that of the petal of the white lotus, and whose splendid fingers embellished them like jewel ornaments, he took him up himself and showed him

¹ The fabulous bird, called «supreme haṃsa» or eka haṃsa is also a rhetorical appellation of both the individual and the universal soul. In the pāli Jātaka almost the same simile is here used, see Fausb. Jātaka III, p. 55, l. 13.

to the Celestials. "Behold, ye Devas, inhabitants of the celestial residence, behold and rejoice at this astonishing deed, this heroic exploit of this Great Being.

34. "Oh, *he* has given away his body without hesitation to day, to be charitable to his guest, whereas the fickle-minded¹ are not able to give up without trembling even faded flowers, the remainder of a sacrifice.

35. "What a difference between the animal species, which he belongs to, and the loftiness of his self-sacrifice, the sharpness of his mind! Indeed, he confounds all such as are slow in striving for meritorious actions, deities as well as men.

36. "Oh, how excellent his mind is, impregnated with the fragrance of constant practice of virtues! How he loves good conduct, as he has manifested by his sublime deed!"

Then, in order to glorify that extraordinary fact and having in view the good of the world, Çakra adorned with the image of the hare as a distinctive mark both peaks on the top of the belvederes, — one on his most excellent palace Vaijayanta and the other on Sudharmâ, the hall of the Devas — and likewise the disc of the moon."

37—38 At full-moon even now that image of the hare (çaca) appears in the moon's disc in the sky, as a reflected image shines in a silver mirror. From that time down Candra (the Moon), named also the Ornament of the Night and the opener of the brilliancy of the night-waterlilies, is famous in the world as the Hare-marked (Çaçânka).

And the others, the otter, the jackal and the ape disappeared thereafter (from the earth) and arrived in the world of the Devas, thanks to their possessing such a holy friend.

So then the Great Beings practised charity, though in the state of beasts, according to their power; who, then, being a man, should not be charitable? Moreover this too is to be propounded: "even beasts are honoured by the pious

¹ Strength of mind, constancy, earnestness, wisdom and virtue are all implied by the buddhistic term *dhira*; its contrary, *adhira* denotes therefore the inverse of these qualities; the "fickle-minded" are also worldly and sinful, nor have they subdued their innate evil passions.

for their attachment to virtues; for this reason one must care for virtues."

This popular story is n^o 316 of the pāli Jātaka. As it is told there, it agrees in the main points with the redaction of the Jātakamālā, but Čakra is not represented as a way-worn brahman gone astray, on whose outcries for help the four animals rush out of their dens. In the pāli Jātaka he goes about the dens begging from each of them severally. Each of them pronounces one gāthā, and these four stanzas correspond exactly to stanza 26—29 of Čūra. Sakka accepts the offer of the hare at once. When the hare is being about to jump into the fire, he prays that it may not hurt the parasites living within his hairs. But the fire on touching his body, loses its heat and Sakka revealing himself praises the Great Being and puts his image into the moon's disc. After Sakka has withdrawn, the hare and his comrades remain on earth and live in the forest as before. — The poetical recension of the Cariyāpiṭaka is much shorter. There also the fire loses its heat, at least the Bodhisattva on entering it experiences the pleasing feeling of cold water.

In Sanskrit Buddhist writings I found the story of the hare twice mentioned, in the Avadānaçataka and in the Avadānakalpalatā. As to the former, see L. Féer vol. XVIII, p. 142 of the Annales du Musée Guimet; the exposé of this redaction shows a very different form of the tale; instead of the four animals it treats of an ṛshi who has the hare as his companion. In the Avadānakalpalatā «the hare who gave away his body" is n^o 104 of the collection; it has not been edited as yet.

VII.

THE STORY OF AGASTYA.

(Agastyajātakaṃ)

A heroic practice of liberality is an ornament even in ascetics, how much more in householders; as is taught by the following.

In the time, when our Lord, still being a Bodhisattva, was moving on his road though the saṃsāra, he was born in an illustrious family of brahmins which being distinguished by great purity of conduct might pass for an ornament of the earth. Of this family his birth enhanced the lustre, in the same way as the moon rising in autumn with full and spotless orb beautifies the firmament. He had obtained in due order the different sacraments, ordained by the sacred texts and the tradition: jātakarma and the

rest; he had studied the vedas with their angas¹ and the whole ritual, and the fame of his learning filled the world of men. By the large gifts which he received, requesting charitable people who loved his virtues, he got a considerable wealth.

1. Like a big cloud showering over the fields, he gladdened with his wealth his relations, his friends, his clients, his guests, his teachers, in short the distressed as well as those to be honoured.
2. Owing to his grand munificence, the bright glory which he had obtained by his learning shone the more. So the complete beauty of the moon's full disc is enhanced by loveliness, when autumn purifies it.

Yet the Great-Minded One soon understood that the state of a householder is a source of sorrow and affords but meagre comfort; for by its close connection with wrong business it is thronged with noxious qualities, it is the abode of carelessness (about the religious duties), it is a troublesome state, being connected with occupations for gathering and guarding wealth, it is also an obstacle to tranquillity, being aimed at by calamities like a scope by hundreds of arrows, and it causes weariness by its encompassing the necessity of accomplishing numberless tasks. On the other hand, he came to the insight that renunciation of the world brings about comfort by its freeness from those evils, that it is a state favourable to the performance of religious duties, and that it may be called the proper basis for undertaking the religious practice required for salvation. So casting away, as if it were straw, that great abundance of wealth which he had obtained without trouble, and which must have possessed charm for him because of the high regard which he enjoyed with the people, he engaged himself to the observance of the discipline and the selfrestraint of world-renunciating ascetics. Yet while in this state of an ascetic, his celebrated fame, the recollection of former intercourse, the respect for his virtues and his being renowned

¹ The six angas or auxiliar sciences of the veda are: pronunciation (ṣikṣā), ritual (kalpāḥ), grammar (vyākaraṇam), explanation of words (niruktam), prosody or metrical science (chandaḥ) and astronomy (jyotiṣam).

for his tranquillity of mind caused the Great Being to be frequented as before by people longing for salvation, whose affection he had gained by the multitude of his virtues. But disliking the contact of householders as prejudicial to the happiness to be derived from entire detachment from the world and an obstacle to throwing away the bonds by which he had stuck to it, he repaired to the island of Kârâ, aspiring to solitude. That island is situated in the Southern Ocean. Its outskirts are moistened by the play of the wanton waves, which moved by the wind have the blue colour of pieces of sapphire; white sand covers its ground; various trees, the branches of which are adorned with twigs, flowers and fruits, enhance its beauty; near its shore there is a lake of pure water. This lovely country he embellished by the splendour of his hermitage.

3. There he lived, manifesting the lustre of his heavy penance by his body emaciated by it, as the crescent appears in the sky, joining great loveliness to a small size.
4. That this man living in the forest, absorbed in vows and penances, and whose humble actions and sensations attested his tranquillity of mind, was a muni, even the wild quadrupeds and birds of the forest did understand, even their small intellect became aware of it.

While staying in the grove of penance, the Great-minded One, being in the habit of giving, continued also honouring the guests that happened to arrive with such roots and fruits as he had just got, with fresh water and such hearty and kind words of welcome and blessings as are appropriate to ascetics¹, and himself lived on as much of his forest-produced food as his guests had left, strictly limiting his meals to the sustenance of his body.

Now, the glory of his excessive penance having spread about, Çakra, the Lord of the Devas, touched by it, desired to learn his constancy. In that part of the forest, where the Great Being dwelt, he made disappear successively all roots and fruits fit for the food of ascetics. But the

¹ Kind words are an essential part of Indian hospitality. See f.i. Manu III, 401 «Grass, water, a resting-place and fourthly kind words are never lacking in the home of the pious.»

Bodhisattva, keeping his mind intent on meditation, being accustomed to the feeling of contentment, insensible to the perplexing influence of stupefaction, and indifferent about his food and his body, did not direct his thoughts to the cause of that disappearance¹. And having dressed on the fire young leaves, he accomplished with these the action of taking his meal, without any feeling of discontent nor longing for a better meal, but as calm as ever he went on living in the same way.

5. The livelihood of those who in earnest practise continence is nowhere difficult to be obtained. Say, where are not found grass and leaves and ponds?

Yet Çakra, the Lord of the Devas, though his astonishment waxed in consequence of the Bodhisattva's behaviour in that situation, and his high opinion of his virtues grew stronger, resorted to another trial. Like the wind at summer-time he stripped of their leaves the whole of the trees, shrubs and grasses, that were in that grove. Then the Bodhisattva, taking such fallen leaves as were still fresh and boiling them in water, lived on them without feeling any uneasiness; rejoiced by the comfort of meditation, he stayed there as if he had feasted upon ambrosia.

6. Modesty in the learned, disinterestedness in the wealthy and contentment in the ascetics, each of these splendid virtues is the highest treasure² of each of them.

Now that very marvellous constancy of his contentment increased the surprise of Çakra, and as if he were angry on account of it, having assumed the shape of a brahman, that he might be a guest of course, he appeared before the eyes of the Great Being, when at the time prescribed by his vow, after performing the agnihotra-sacrifice and muttering his prayers, he was just looking about for some guest. And the Bodhisattva rejoiced went to his encounter, and welcoming him and addressing kind words to him, he invited him to take his meal by announcing to him that it

¹ For, if he had, he would have discovered it, owing to the transcendent power got by his penance.

² I have rendered this stanza after slightly modifying the reading of the edited text. Instead of *guṇaḥobhâvidhiḥ paraḥ* I suppose we should read **nidhiḥ paraḥ*, compare p. 51, l. 11 of the ed. text *guṇâbhyâsanidher udârâtâ*.

was meal-time. Understanding by his silence that he accepted, the Great-Minded One,

7. manifesting by his expanding eyes and his blooming face the gladness he experienced in practising charity, and rejoicing his guest with gentle words both pleasant to the mind and to the ears, entertained him with the whole of his boiled leaves, which he had had so much trouble to get, and himself became satisfied with joy alone.

And even so he entered his home of meditation ¹, and passed that day and night in that very ecstasy of gladness.

Now Çakra reappeared before him in the same manner the other day at the time destined for (the accomplishment of) his vow (of hospitality). So he did also on the third, fourth and fifth day. And the other received him as his guest in the same way (as on the first day) and with still more joy.

8. No suffering, indeed, not even peril of life is able to compel the virtuous to a miserable infringement of their love for giving, a love still increased by the habit of commiseration.

Then Çakra, whose mind was overcome by the utmost amazement, knowing him to be enabled by his excess of penance to get into the possession of (his own) brilliant realm of the gods, ² if he did but ask for it, commenced to feel uneasy, and fear arose within him. Displaying the wonderful beauty of his own celestial shape, he questioned him for what purpose he performed his penance.

- 9—10. "Say, to what have you directed the hope, your stimulus, when you left your beloved relations who shed tears at your departure, your family and attendance who had been a source of happiness for you, to resort to this toilsome life of penance? For it is not for a trifling motive that earnest and energetic men will despise pleasures easily obtained and afflict their relations with grief, leaving them to go to the penance-forest, devoid of comfort.

11. "If you think it may be told me, please, satisfy our

¹ In other terms: his hut. Both pâli redactions, the longer one of the Jātaka and the shorter one of the Cariyāpīṭaka mention here his paṇṇasālā «hut made of leaves."

² Cp. *supra*, p. 35.

curiosity, what at all should be the object of your wishes, the penetration into the excellent qualities of which has fascinated to this point a mind like yours."

The Bodhisattva replied: "Hearken, sir, what I am exerting myself for?"

12. "Repeated births tend to great sorrow; so does old age, that calamity, and illnesses, those dismal plagues; and the necessity of death is a disturbance to the mind. From those evils I am resolved to save the creatures."

Then Çakra, the Lord of the Devas, understanding that it was not his own celestial splendour that was claimed by the Bodhisattva, was set at rest, and as he was very pleased by that well-said sentence, he honoured it by exclaiming "very well!" and requested him to accept some boon:

13. "Ascetic, Kāçyapa,¹ for this right and well-said sentence I give you some boon; choose then what you desire."

The Bodhisattva, being not desirous at all of pleasures and rejoicings connected with existence, and thinking it painful even to ask for anything, since he had attained the state of contentment, said to Çakra:

14. "If you wish to give me some boon, that may please me, I ask the foremost of the Devas this boon.
15. "May that fire of covetousness, which after obtaining a beloved wife, children, domination, riches more abundant than had been longed for, still goes on heating the mind of men never to be satisfied — may that fire never enter my heart!"

The propensity to contentment declared by this well-turned saying charmed Çakra in a still higher degree. He praised the Bodhisattva again, saying: "excellent! excellent!" and once more he urged him to choose some boon:

¹ This term may admit of three modes of interpretation. Firstly it is possible that our Agastya is said to be a Kāçyapa by descent, belonging to the gotra which has Kāçyapa for its ancestor. Yet Kāçyapa may be perhaps also = "follower of Kāçyapa" and denote some special category of hermits and anachorets, Kāçyapa, the personified dawn, the father of the Ādityas and well-nigh the creator of the Universe, being represented as an ascetic. Or it is only a general appellation to address a man of the brahmanical class. Cp. the general use of the name of Gautama (Kern, *Geschiedenis van het Buddhisme* I, 245, 246).

16. "Muni, also for this right and well-said sentence I offer you gladly as a present in return a second boon."

Then the Bodhisattva, in order to show him the difficulty of getting entirely rid of the innate evil passions (kleṣa),¹ preached him the Law once more under the guise of asking a boon.

17. "If you give me some boon, you Vāsava, abode of excellent qualities, then I ask you another boon and no mean one, Lord of the Devas.

18. "May that fire of hatred, subdued by which the creatures come to loss of wealth, loss of caste and of good reputation, as if they were vanquished by the enemy — may that fire be far from me!"

On hearing this, Çakra the Ruler of the Devas, highly admiring him, praised him: "excellent! excellent!" and again he said:

19. "Justly Fame like a loving woman attends upon those, who have renunciated the world. Well, accept some other boon from me for this well-said sentence."

Then the Bodhisattva, induced by his hostility to innate evil passions to blame the intercourse with such beings as are not free from those passions, under the guise of accepting the boon said this:²

20. "May I never hear a fool, nor get the sight of such a one, nor endure the annoyance and the pain of staying with such a one! This is the boon, I ask you for."

Çakra spoke:

- 21—22. "What do you say? Anybody being in distress is most deserving of the commiseration of the pious. Now, foolishness being the root of calamities, is held to be the vilest condition. How is this that you, though compassionate, abhor the sight of a fool, a person especially fit for commiseration?"³

¹ See Kern, quoted above, I, p. 369, 370.

² The reading *vrati**, as prof. Kern writes to me, is to be changed into *vṛti*°. In stanza 18 pāda 1 in order to restore the metre, I read *bhramṇam avāpnvanti*.

³ It may be observed that *bāla* "fool", opposed to *dhīra* "wise" is also a term for denoting the inconverted opposed to the faithful and the followers of the right way, taught by the Buddhas. See Childers, Dictionary of the Pali language s.v. *bālo*.

The Bodhisattva answered: "Because there is no help for him. Do but consider this:

23. "If a fool were at any rate curable by treatment, how would anybody like me be wanting in effort to bring about his good?"

"But to such a one, you must understand, no profit at all can be derived from medical treatment.

24—25. "He follows the wrong course of conduct, as if it were the right one, and desires to put also his neighbour on that way, and having not been accustomed to decent and upright behaviour, he becomes angry, when being admonished for his good. Now to such a person who burns with the infatuation of self-conceit, thinking himself wise, whose harsh anger is provoked by those who speak for his good, and whose impetuosity has not been softened because of the deficiency of his moral education — say, what means does there exist to bring profit to him?"

26. "For this reason, then, o most excellent of the Devas, because there is no help for him not even in the power of the compassionate, I do not want to see a fool, being the most unfit object."

On hearing this, Çakra praised him exclaiming "very well! very well!" and charmed by his right sayings, he spoke again:

27. "The jewels of well-said sentences cannot be equalled by any price (given in exchange). Gladly I give you some boon for this too, look upon it as a handful of flowers to worship you."

Then the Bodhisattva, in order to show that the virtuous are welcome in any case, spoke:

28. "May I see a wise man and hear a wise man, dwell with such a one, Çakra, and converse with such a one! This boon, best of the Devas, do grant me."

Çakra said: "You seem, indeed, to be a warm partisan of the wise. Why, tell me then,

29. "what have the wise done for you? say, Kâçyapa, what is the reason that you, as if you were unwise, do show this greediness of the sight of a wise man?"

Then the Bodhisattva in order to show him the magnanimity of the virtuous spoke: "Hearken, sir, for what reason my mind longs for the sight of a wise man.

30—31. "He walks himself in the path of virtue and brings also others on that way, and words said for his good, be they even harsh, do not rouse his impatience. Being adorned by honesty and a good education, it is always possible to make him accept what is said for his good. For this reason my mind, adhering to virtue, is inclined to the partisan of virtue."

Then Çakra praised him, exclaiming: "well said! very excellent!" and with still increased satisfaction he again summoned him to ask some boon.

32—33. "Surely, you have obtained already everything, since you are wholly satisfied, yet you should take some boon from me, considering it a means of gratifying me. For a favour offered out of reverence, from abundance of power and with the hope of affording a benefit, becomes a cause of pain, if not accepted."

Then the Bodhisattva, seeing his utmost desire of doing good and wishing to please him and to benefit him, answered so as to declare him the superiority of the strong desire of almsgiving.

34. "May your food, which is free from destruction and corruption, your mind embellished by the practice of charity, and mendicants adorned by the pureness of their good conduct, be mine! This most blessing boon I ask".

Çakra said: "Your Reverence is a mine of jewels that consist in apposite sayings. Not only

35. "everything you have requested will be accomplished, but on account of this well-said sentence I give you some other boon."

The Bodhisattva said:

36. "If you will give me a boon which incloses the highest favour for me, o most excellent of all Celestials, do not come to me again in your blazing splendour. For this boon I ask the destroyer of the Daityas."

Upon this Çakra was somewhat irritated, and highly astonished he spoke thus to him: "Do not speak so, sir.

37. "By every kind of ritual: prayers, vows, sacrifices, with penances and toilsome exertions men seek to obtain the sight of me. For what reason is it however that you do not desire it, though I have come up to you, wishing to bestow my boons on you?"

The Bodhisattva said: "Do not yield to your anger. I will pacify Your Highness, king of the Devas. It is not want of courtesy, that makes me ask so, nor is it a deed of irreverence, nor do I aim at showing lack of devotion towards Your Majesty. Not at all, but,

38. "contemplating your superhuman wonderful shape, which though shining gently is still blazing with brilliancy, I fear the sight of you however mildly shining, lest it should cause any want of strictness in the fulfilling of my penance."

Then Çakra bowed to him, circumambulated him from left to right and disappeared on the very spot. And at daybreak the Bodhisattva perceived plenty of divine food and drink brought thither by the power of Çakra, and many hundreds' of Pratyekabuddhas called by the invitation of Çakra, also many angels¹ with high-girded clothes, ready to wait on them.

39. Supplying in this way with food and drink the wants of those most holy sages, the Muni obtained a sublime joy, and he delighted in living after the mode suitable for ascetics, in performing his boundless vow of meditation (dhyâna) and in tranquillity.

In this manner, then, a heroic practice of liberality is an ornament even in ascetics, how much more in householders. So considering, a virtuous man must adorn himself with heroic constancy of giving. This (story) must also be adduced when treating of the gladness caused to the giver, when blaming covetousness, hatred, infatuation and foolishness, when preaching on the virtue of the intercourse with a pious friend or on contentment. Likewise in discourses on the magnanimity of the Tathâgata: "So our Lord was an inexhaustible mine of jewels of excellent sayings, when being still in his former existences, how much more he was after attaining Complete Wisdom."

The story of Agastya or rather Akitti, as he is called in pâli, is n° 480 of the pâli Jâtaka. Save some slight differences — Akitti is born in a wealthy family, he renounces the world after the death of his elders, and his sister with him — it runs upon the whole as ours. It is likewise the island of Kârâ, whither he withdraws leaving his admirers and his

¹ So I translate the term devakumâra or devaputra, which sometimes occurs in this book.

sister. That island is said to be situated near Nāga dīpa «the island of the snakes» and to have been called at that time Ahidīpa «the island of the serpents.» Of the 21 stanzas which are afforded by this scripture-text, st. 1 may be compared to 9—11 of Āra, st. 2 to 12. To his 13th, 16th, 19th, 27th, 32—33th and 35th corresponds one and the same stanza of the pāli text, recurring six times (st. 2; 5; 7; 11; 15; 18), the sanskrit equivalent of which in the Northern sacred text our author seems to have diversified and paraphrased in a very elegant and fine manner. As to the rest,

pāli 6 may be compared to Ā's 17.18	pāli 14 to Ā's 30.31
» 8 » » » » » 20	» 16.17 » » 34
» 9 » » » » » 21.22	» 19 » » 36
» 10 » » » » » 23—26	» 20 » » 37
» 12 » » » » » 28	» 21 » » 38
» 13 » » » » » 29	

Our story is also to be found in the Cariyāpīṭaka, of which it is the first exploit. It is there told in a rather concise manner, and finishes with the Bodhisattva's avowal as to the purpose of his penance, so that it contains nothing about the boons and the witty sayings of the B.

(to be continued).